1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

841 piece of cloth. (Among the peoples of the Xingu in Brazil she is made to wear her hair over her face, and she is kept from the sight of men.) Whether during this period special initiatory rites are performed I was not able to find out. This part of Yaruro culture is considered to be in the women's domain, and, being a man, I was kept from delving into it.

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MARRIAGE

527 The Yaruros are poor in social ceremonies. Anciently they may have practiced a great many of them but today social life is comparatively simple.

885 791 584 When a boy is ready to marry he may approach his father, or as a matter of fact, the father may approach the son. In any case he is sent to the shaman, who informs him that now he should be ready to assume the duties of a man, and proceeds to instruct him in the nature of those duties. He is told that he must love and cherish his wife; supply her plentifully with food, clothing, ornaments, and children; that he must never use harsh words toward her and that he must take care of her when she is sick; that he must never quarrel with her family, with whom he is expected to live; and of particular importance, that he must remember to take care of his father-in-law and mother-in-law. All of this is ordained by Kuma.

[183] [577]

584 585 791 The shaman will then approach the boy's uncle who has a marriageable daughter. No special ceremony seems to take place. The boy simply goes to live with the wife's family and assumes his duties of taking care of her as well as of his parents-in-law.

SICKNESS AND DEATH

751 757 Not much material was available on sickness. It must be remembered that the Yaruros have been in contact with European ideas for several centuries and that they understand the use of medicine for the cure of a specific illness.

753 756 Nevertheless, Kiberoh, the evil night spirit, is in some fashion associated with illness. If Kiberoh enters the body of a person, the latter will become ill. In such cases the only cure is the intercession of Kuma, who can be called upon to help by the shaman or musico, a term adapted from the Spanish to describe the singing shaman.

755 The sick person is laid on the ground with his head pointing to the east. At sundown the shaman will stand to the north of the sick person and will proceed to sing, accompanying himself with the rattle. The rest of the people, with the exception of any woman in her menstrual period, line up behind the shaman and sing and dance as they generally do during any of the shamanistic performances. If they indulge in any dancing, however, they do not go around a

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1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

524 323 532 a pole. In general, therefore, organized play for child or adult is hardly present.

WAR

726 173 175 The Yaruros did not speak much of war. None of their legends make any reference to it except in one case which says that they were killed by the "Racionales" and that they retaliated.[4] The known historical sources say nothing except Father Gumilla's account, which makes reference to the pacification of the "Saruri."

MORAL ATTITUDES

183 577 On the subject of conduct, the outlook on life and the organization of life values, we must distinguish between theory and practice. The former grows out of reflection and represents the intellectualization of the universe as seen without much reference to practical life. The second springs from the social and economic relationships and the fusing of individual ends and purposes into the purposes and ends of the group, whereas the first is not strictly controlled by custom and practical needs. Both exist among the [791] Yaruros. For the first we have to turn to the shaman, who in addition to being a religious leader, a savant, is also a moralist; and for the second we turn to the entire social group and need to watch it in its behavior.

175 171 114 In reading over the early account of the aborigines of the region, among which we must presumably include Yaruros, we gather that their moral concepts were different from those of the Christians, but perhaps neither better nor worse in practice. It must be doubted, however, whether a number of practices attributed to the Yaruros are authentic. We read, for instance, that a number of the aborigines were patricides, and we are given a picture of the male children, on reaching adolescence, rising against the fathers [682] through lust for the mother. Patricide is an abhorrent crime and [683] the motive behind it is equally abhorrent. It is to be doubted whether patricide, or even lesser acts, such as beating the father, were ever practiced, except in sporadic cases such as may occur in [684] any society. It hardly seems possible that women were the cause of it when it is known, as it is known today, that mating and extramarital relationships are very strictly controlled by tradition and social training. Disregarding, therefore, such allusions to the moral life of the primitive peoples of the Orinoco, let us turn to our informants for an understanding of their present mode of life. The

[4] It would appear probable that the nomadic Yaruros were too weak to ever develop any warlike spirit.